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Onques n'oïstes lor pareilles.
 Prenez l'estole a vostre col."
 Dist li prestres : "Tu iés tot fol,
 Qui or me vueus la fors mener :
 Nuz piez sui, n'i porroie aler."
 Et cil li respont senz delai :
 "Si ferez ; je vos porterai."
 Li prestres a prise l'estole,
 Si monte senz plus de parole.

The remainder of the story is highly comic but it is not relevant. What it makes perfectly clear is that on such an occasion a priest needed his stole, and to have left it behind would have been as bad a mistake as for a modern surgeon to rush to the scene of an accident without his saw, or other indispensable instruments. Furthermore, the son of the "prodon" was so thoroughly imbued with belief in the efficacy of a stole when the devil was abroad that he did not fail to remind the priest to bring one along, notwithstanding the fact that he had just been frightened half out of his wits.

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NEW FACTS CONCERNING THE LIFE OF EDMUND SPENSER.

There has been some doubt concerning the whereabouts of the poet Spenser between the years 1582, when Arthur Grey, Lord Deputy of Ireland, was recalled to England, and 1589 when Raleigh visited him at Kilcolman.

Craik in his *Spenser and His Poetry* says,—
 "Lord Grey resigned his government in the end of August, 1582 ; and he and Spenser are supposed to have come back to England, as they left it, together."

Hales in the Globe edition says,—
 "It may be considered as fairly certain that when his lordship returned to England in 1582, Spenser did not return with him, but abode still in Ireland"; and again later,—
 "Whatever glimpses we can catch of Spenser during these ten years, he is in Ireland." He then quotes the passage from Lodowick Bryskett's *Discourse of Civill Life*, familiar to all who have studied the poet's life, which refers to a meeting that took place in

Dublin probably between the years 1584 and 1589 (for Dr. Long who is mentioned then as Primate of Armagh was consecrated in 1584) ; and again quotes the date of a sonnet addressed to Gabriel Harvey in July, 1586, from Dublin.

These facts are explicit enough and point to the fact that at any rate during the year 1586 he was in Dublin, and perhaps before. We know, too, that the grant of Kilcolman was made the 27th of June, 1586, and that he did not resign his chancery clerkship until 1588, which seems a good date for him to have entered into possession of his estate.

To these facts, however, I would add others which will render it beyond doubt, not only that he was in Ireland during most of these years, but that he was actively engaged in military affairs, something we are led to suspect, for when in 1598 he was appointed Sheriff of Cork, he is expressly said to be a man experienced in the wars.

Now, Lord Grey left Ireland in August, 1582.

According to the Reports of Deputy Keeper of Public Records of Ireland, under "Fiantis Elizabeth," occur the following :—

"1582, August 24. Lease (under commission 15 July xxii) to Edmund Spenser Gent, of the site of the house of friars called New Abbey, Co. Kildare, with appurtenances ; also an old waste tower adjoining, and its appurtenances in the Queen's disposition by the rebellion of James Eustace. To hold for 21 years. Rent £3. (Provided he shall not alien to any except they be English both by father or mother, or born in the Pale : and shall not charge coyne or livery. Fine £20)."

1583, May 12 xxv.

"Commission to Henry Cowley knt."—and 26 others among them, Edmund Spenser of "New Abay," "to be commissioners of musters in Co. of Kildare, its crosses and marches ; to summon all the subjects of each barony, and them so mustered to assess in warlike apparel, arms, horses, horsemen and footmen, according to the quantity of their lands and goods, according to the ancient customs and laws of the kingdom and the instructions of the lord justices."

1584, July 4 xxvi.

Commission to many of the above among them Edmund Spenser—"to call before them all the subjects in each barony of the Co. Kildare," etc.

as before. "Return to be made before the last day of August."

These references certainly point to the fact that during the years 1583-1584 Spenser was busy in Ireland, and that during the former year at least he made his home in Co. Kildare at New Abbey. Added to the facts already known, we thus have fairly definite knowledge of his whereabouts during the interim between Lord Grey's departure and his residence at Kilcolman.

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THE BALLAD OF THE DEMON LOVER.

A lost version of this ballad, recently recovered by me from a rare broadside, may now be added to the eight versions in Professor Child's collection (vol. III, p. 361). In his introduction Professor Child says:

"An Americanized version of this ballad was printed not very long ago at Philadelphia, under the title of *The House Carpenter*. I have been able to secure only two stanzas, which were cited in Graham's *Illustrated Magazine* for September, 1858:

"I might have married the king's daughter, dear,"

"You might have married her," cried she,

"For I'm married to a house-carpenter,
And a fine young man is he."

"Oh dry up your tears, my own true love,
And cease your weeping," cried he,

"For soon you'll see your own happy home
On the banks of old Tennessee."

These stanzas correspond to stanzas 2 and 10 of the ballad as printed. The broadside, printed by H. De Marsan, New York, is to be found in a miscellaneous collection of American street songs and ballads in the possession of the American Antiquarian Society, at Worcester, Mass.

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ENGLISH LOAN-WORDS IN YIDDISH.

The American Ghetto is quite a different thing from the historical European Ghetto. It is the result of a natural, voluntary tendency for those belonging to the same race and religion to congregate. But social intercourse is not restricted thereby, and it does not take long for the Jewish immigrant to become acquainted with American ideals. The younger generation immediately adopt the English language, and children almost invariably address their parents in English even when spoken to in Yiddish. The newspapers print an English page, and the visitor to the Ghetto hears English more than Yiddish. One hears Italian youth speak to each other in their mother-tongue. Such a thing is inconceivable in the Ghetto. A Jewish boy would feel most strange at the idea of addressing even his brother in Yiddish, and would find it hard to adjust himself to the act. In view of these facts it is only natural that a large number of English words have been incorporated into Yiddish.

The present list of loan-words cannot claim completeness, but it contains most of the words in common use. It would be swelled considerably if words peculiar to the various professions were included.

I deal only with Yiddish as spoken in New York. It is easily possible that a different set of words would be gathered in another city, for aside from the necessity of borrowing words to connote new ideas, there seems to have been no guiding principle in adoption. Why, for example, should *chair* be adopted, and not *table*? Both objects are referred to with equal frequency, and in conjunction with each other.

The pronunciation has been indicated only where it departs sufficiently from the English, and even where given, it is only approximately correct, owing to the variety of Yiddish dialects.

The loan-words fall into two groups:

I. *Words used to the exclusion of the corresponding Yiddish words (where such existed).*

agent. It is interesting to observe that the English word is employed in all cases, except to denote the representative of a steamship com-